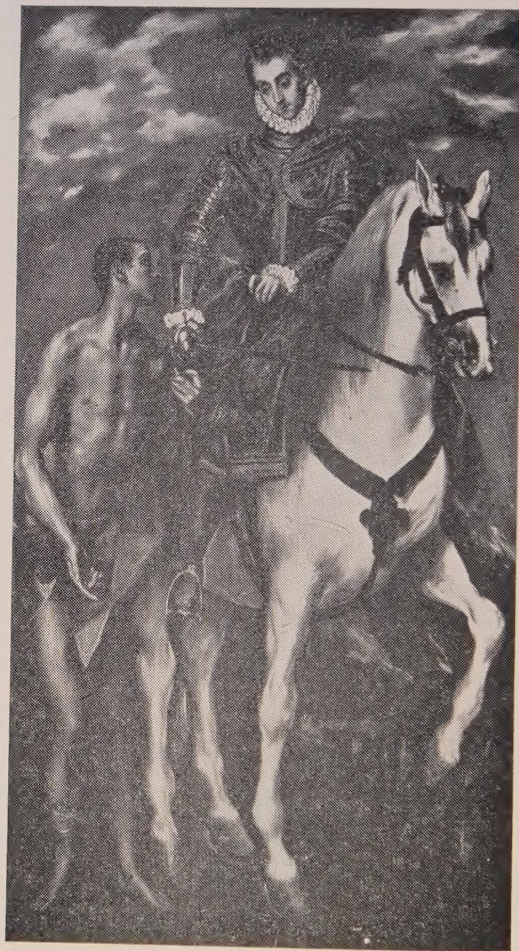


November, 1958

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ST. MARTIN AND THE BEGGAR

El Greco

(Courtesy of the National Gallery of Art,
Washington, D. C., Widener Collection)

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The Writings of Father Shirley Carter Hughson, O.H.C.

BY WILLIAM JOSEPH BARNDS

IT WAS never my privilege to meet Fr. Shirley Carter Hughson. From study of his writings, however, I have reached the conclusion that his colleagues did exaggerate when they described him as perhaps the greatest director of souls this church has known," "its greatest author of ethical theology," "one of the few great spiritual directors of the American Church," "a master of the spiritual life."

Shirley Carter Hughson was born in Camden, South Carolina, in 1867, the son of Dr. S. Hughson and Eliza Randolph Turner. He graduated from the University of South Carolina in 1886 and received the honorary degree of Doctor of Divinity from his alma mater in 1919. He did post graduate work at Johns Hopkins University and graduated from The General Theological Seminary. He was Ordained Deacon in 1896 and Priest the following year. He took his life vows in the Order of the Holy Cross in 1903 and remained a faithful member of that Order

until his death on November 16, 1949, at Holy Cross Monastery, West Park, New York.

He was an indefatigable writer. Even while serving as Prior of Saint Andrew's, Tennessee during the years 1906-1914, and as Superior of his Order during the years 1918-1921 and 1930-1936, he was able to compose a large number of articles, tracts, sermons, and books. It is the purpose of this article to discuss briefly the writings of Fr. Hughson, especially those concerning prayer, sin, and human destiny.

I

Fr. Hughson was a living example of the fact that the religious person is not gloomy and despondent. His writings are not without some elements of humor. Although the subjects he wrote about were not the kind that lent themselves naturally to humor, still in some places it shines through. This is per-

haps best illustrated in *Athletes of God*, a book of lives of the saints for every day in the year, which has recently been republished by The Holy Cross Press.

In his essay on St. Martin of Tours, whose day is November 11, Fr. Hughson described the events of the day on which Martin was consecrated bishop. Fr. Hughson wrote: "The bishops of the neighborhood who had assembled to consecrate a bishop for Tours—sleek, well-fed prelates they were—objected on the ground that Martin was not a man of sufficient dignity. One of the foremost objectors was a bishop named Defensor. He had just made his protest when the time arrived for the Church's service. The lesson from the Psalms was read, and the first words were, 'Out of the mouths of babes and sucklings hast Thou ordained strength, that Thou mightest still the enemy and the avenger.' The word 'avenger' in Latin happened to be *defensor*. The people gave a mighty shout and poor Defensor was covered with confusion." (p. 358.)

Another illustration of the humor which Fr. Hughson was not adverse to relating was found in the essay about St. Ode who was about to be forced to marry a man whom she had no desire to marry. To her father, "she protested, but he would listen to nothing, and as young women of that day, quite unlike those of our more degenerate times, were accustomed to do what they were told, no one gave two thoughts to her objection, and all went as merry as a marriage bell until the crucial moment of the ceremony arrived.

"Wilt thou take this man to be thy wedded husband?" asked the priest. Ode remained silent. The company was much embarrassed, and one of the ladies present whispered to her that it was rude to make no response. The priest repeated the question, upon which she said with great firmness, 'I will not.' The consternation can be better imagined than described." (p. 122.)

A certain amount of humor is found in the writings of Fr. Hughson. His writings are also marked by simplicity and clarity. Despite the subject with which he dealt, whether it was sin, prayer, human destiny, The Incarnation, or The Atonement, Fr.

Hughson knew what he wanted to write, and he wrote it. He wasted no words—was neither verbose nor abstruse. There is an appealing simplicity about his writings.

II

Prayer was a favorite subject of Fr. Hughson's. Two of his books dealt with that subject exclusively, and others dealt with it indirectly. A book dealing with the Collection of the Christian Year was entitled *Long Hear my Prayer*. For material for meditation, few books surpass it.

Fr. Hughson's book *Contemplative Prayer* was first published in 1935. It was a book which told simply what prayer was and how to engage in it. Its object was to introduce souls who desired to love God to that highly simplified mode of prayer called contemplation, and which Fr. Hughson believed was open to all souls who were lovers of God and of their fellow-men, who were detached and mortified, who kept a guard over their hearts and who were willing to endure the labors and suffering necessary in order to reach the heights. Fr. Hughson maintained in this book and others that the first step in seeking proficiency in prayer of any kind was to realize the presence of God with us and within us. Utter self-forgetfulness, he stated, was necessary in order to center our attention wholly upon God and would make one continually conscious of God.

Father Hughson stressed the necessity of faithfulness in prayer. Nowhere did he say that the life of prayer was easy. Rather, he emphasized the fact that prayer was hard work, that there would be dry periods and that prayer might occasionally be a bore and sometimes a chore. Yet he reiterated the teaching of the Church that prayer must be engaged in perseveringly and faithfully as the soul attempts to secure a loving union with God.

Concerning contemplative prayer, Fr. Hughson wrote that it was detachment from the things of God in order to know God. It was, he said, simple, uninvolved, fixing the inner eye on God, which resulted eventually in the whole life becoming a sim-

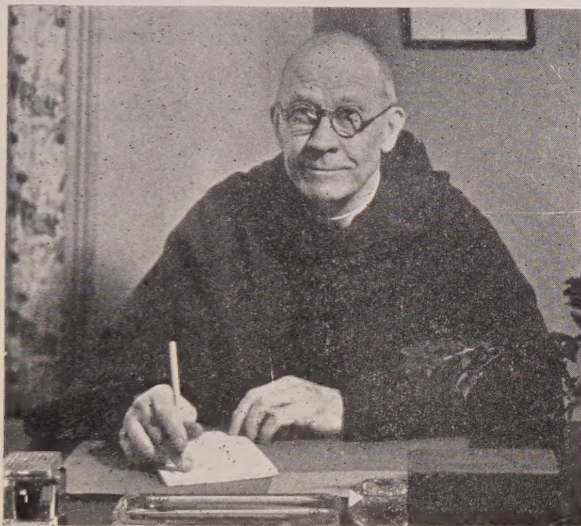
...ing upon God in complete trust in Him. The various types of prayer Fr. Hughson discussed in his book entitled *The Approach to God*.

III

Besides prayer, sin was another subject which Fr. Hughson treated in many of his writings. One book especially concerned with this subject was *The Warfare of the Soul*, a book of spiritual tactics, designed for

engaged in a warfare against Satan, and was sent into the world just that he might spend his life in a state of warfare, and in so far as this condition was absent from any life, just so far was that life a failure.

In explaining the individual's situation in life, Fr. Hughson said in *Warfare* that every baptized soul was a member of the army of the living God. Our Lord Jesus Christ was the leader, and His followers were His sol-



FATHER HUGHSON

November 16, 1949

...e training of souls who were called to be Christ's soldiers and servants unto their end." Fr. Hughson emphasized the fact that the spiritual warfare was intensely personal. He said that God was always to the first thought of the Christian warrior. God, His presence, His power, and His living interest in His servants' victory. Next to the presence of God, however, wrote Fr. Hughson, nothing was so necessary to the Christian soldier as to remember the presence of Satan, the Tempter, either in his own person or that of one of his evil angels.

Fr. Hughson's thesis, expressed in *Warfare*, was that each soul had the will to choose God and His way, or Satan and his way. The Christian, Fr. Hughson explained, was

...diers. The enemy was Satan whose purpose in the warfare was the dishonor of God, and who fought against the Christian just because he was the child of God. Satan's chief mode of attack was what is commonly called Temptation, the alluring of the soul to some thought, word, or deed contrary to the will of God. The battle was Christ's, and the victory was won when the soul yielded itself to Him so that He might employ it as an instrument of His warfare. The entrance of any sin was defeat for the soul to the King's dishonor, and no sin could enter save in so far as the soul became a partaker of the Satanic purpose and will. The entrance of serious wilful sin, Fr. Hughson explained, was a yielding of the soul as Satan's captive.

Fr. Hughson pointed out that temptation—often confused by the misinformed with sin—was always a testing of the soul. It was, he stated, any solicitation, from whatever source, directed towards an intelligent moral creature, who was in a state of probation, to violate the known will of God.

In discussing the Devil, Fr. Hughson said that his chief weapon was deceit, and that he especially tried to convince men that he did not exist.

The first duty in the warfare of the soul against the Devil and sin, Fr. Hughson wrote, was prayer in which the Christian addressed himself to the case in hand, and pleaded his own nothingness, and asked God to go with him through the day to defend and succor him.

Every soul, Fr. Hughson wrote, was to be calm with God's help, patient with God, biding His time, tarrying His leisure, awaiting whatever God might send in the conflict, assured that God ruled and overruled, and that all things worked together for good to those that loved God.

Fr. Hughson wrote that the Christian knew that victory awaited him if he remained faithful.

IV

Although he was a "popular writer," Fr. Hughson did not water down The Faith or refrain from dealing with those subjects which were basic and perhaps difficult for the ordinary Churchman to understand and assimilate. One of the monk's most valuable books, *With Christ in God*, was a study of human destiny.

The destiny of the soul was a subject with which Fr. Hughson dealt in many of his writings. He said that the destiny of the soul was to be "partaker of the divine nature" and to participate in the essential holiness of Him who 'only is holy.' Fr. Hughson showed in *With Christ in God* that the culmination of man's development, of his evolution, both in body and soul, lay in finding his place "in

Christ," and therefore "with Christ in God." Man made one with Christ, wrote Fr. Hughson, was to be taken up with Him into the Godhead. He was to have his place amid the infinite and ineffable mysteries of the Holy and Indivisible Trinity. Of the holiness of God, Fr. Hughson believed, we must be partakers. There was no other destiny. He who failed to attain this failed in all.

The dominant thought in this book was that man was made for God, who is the source of holiness. God's people could only be made holy through partaking of His holiness, which was the model for His people.

Fr. Hughson's thesis, presented in *With Christ in God*, was that The Incarnation offered the divinely ordained plan and means in the following of which, under the guidance of God the Holy Ghost, man might become partaker of the divine nature, and thus fulfill the purpose of his being, and attain his destiny, which lay within the infinite cycle of the Triune Godhead.

The subject of eternal life was also discussed by Fr. Hughson in this book. He said that Our Lord repeatedly promised His people the gift of eternal life which was the life of God. It was the only life which could have the quality of eternity, and could be achieved only through union with Him. Eternal life, Fr. Hughson believed, was the life of the Eternal One, and was the gift of God received in Holy Baptism. For the Christian it was a present possession. Christian warfare, Fr. Hughson maintained, was not waged in order to secure eternal life, but to maintain and develop it. The destiny of every soul, he asserted, was eternal life in Christ.

Fr. Hughson wrote about many subjects besides prayer, sin, and human destiny. Shortly after his death some of his friends suggested that a volume of his spiritual letters be published. The letters were gathered, sifted, and arranged, and in November, 1952, *The Spiritual Letters of Shirley Carter Hughson, O. H. C.*, was published. In the First Part of the book the author clearly presented the facts of the religious life which

anyone contemplating that life might want and need to know.

The Second Part of the book contained letters and excerpts in sequence to individuals. The dominant thought in those letters was that God always guided those who called upon Him and would show them the way. In one letter he wrote: "Not infrequently it is the will of God that we remain in perplexity; and where that is the case we can be certain that God means us to do nothing for the time being. It is often our pride that makes us want to do something right now." Patience with God and with oneself was an important element in the Christian life. Fr. Hughson constantly emphasized.

Persons who felt afflicted with more troubles than other people had would write Fr. Hughson. To one of them he addressed these words: "Never let yourself forget that in all this matter God is on your side, and is helping you, and fighting for you. It is a case like that of the apostle who exclaimed in respect to some difficulty, 'If God be with us, who can be against us?' But, nevertheless, we are not to expect complete victory all at once. It will grow hard again, and we shall have to fight the same battle over again perhaps; but with every struggle we gain more strength, and in the end we shall be victors even if we have to fight as long as we live. Winning a victory does not always mean the stopping of the war. But in these affairs, a continuous war means a continuous victory. And it is eternally worth while."

The necessity of loving God is emphasized in the spiritual letters of Fr. Hughson, as well as in his other writings. He said that we learn to love God just by loving Him, by making constant acts of love to Him. Every time you lift your heart to Him in some aspiration of love, Fr. Hughson wrote, the power of your love for Him is augmented. The intimate vocation that God's love gives us in His Presence in heaven is not that of working out any ideas *about* Him, but just ex-

periencing Him and His love, rejoicing in it, and ever growing and increasing in our conformity to Him. (p. 211.)

VI

No article can attempt to do justice to the writings of Fr. Hughson. The purpose of this article has been simply to discuss some of the more important writings of Fr. Hughson and to present some of the dominant thoughts found therein. It is to be hoped that this article will stir some readers to secure and read the actual works of Fr. Hughson and thus become acquainted with the writings of one who has aptly been described as perhaps the greatest director of souls this Church has known, its greatest author of ascetical theology, one of the few great spiritual directors of the American Church, and a master of the spiritual life.



ST. JOHN OF THE CROSS

November 24

The Monastery Oak

RT. REV. ROBERT ERSKINE CAMPBELL, O.H.C.

In those distant days when men were dreaming of an eighteen-hour "limited express" from New York to Chicago, and Holy Cross was still on the architect's drawing board, there stood three trees in a line on the site of the proposed new monastery by the banks of the Hudson in the village of West Park. They graced the old farm we had bought, lending dignity to the maize and potatoes below, and shade to the cattle as they ruminated in the noontide. All were fine specimens of trees, but especially the oak to the northward. The elm on the south was a striking tree too, and although it flourished for decades after we had occupied the house, it fell victim at length to some incurable disease and had to be chopped down. But the ash in between these two had to be removed before the building could begin.

Until the chapel and novitiate were built in 1920, that stout old oak had braved all the winter storms and shimmered in the heat of summer. Its tough brown leaves clung to twigs and branches through many a bitter

gale, forming an effective windbreak to the exposed north end of the house. It seemed to sympathize with the anxiety of the Fathers as they wondered how they could ever pay for the next carload of coal. During those months of deep snow few ever gave it so much as a thought. Yet its cool shade in summer invited many visitors, some to read, some to chat and still others to meditate and pray. Quickly it became an integral part of our Holy Cross family, and there it has remained.

When the proposed St. Augustine's Chapel and the novitiate were being talked about at the end of the first world war, suggestion was offered that our stately oak be felled to make room for the march of progress. But some of the community, Father Hughson especially, raised their voices against any such vandalism. Consequently the plans for these additions to our plant were drawn to bypass the tree, leaving it surrounded on three sides, but exposed to the rising sun and an expanse of the river.



OAK, MONASTERY AND PART OF ELM

about 1904

it has continued to flourish in this protected location, seemingly well content with its lot. So steadily has it grown, even though slowly, that its branches, especially on blustery days, have become a threat to our windows. Its top reaches far above the level of the chapel roof, challenging the weathervane which crowns the bell tower.

Perhaps one can begin to appreciate our joy abounding for its very presence. We certainly can not move the buildings; and we would never dream of liquidating our sturdy old friend, even though economically a non-producer. Except when the raging storm of a winter's night rocks its frame, or a cheerful robin carols amid its verdant foliage in early Spring, or in late Summer the katy-dids begin to tune up their orchestras, it observes our monastic silence most admirably. On a cloudy day it may look dark and forbidding against the blue-gray field stone of the chapel wall, or when in relief against the sober red bricks of the monastery. But when bathed in sunlight it seems fairly to dance in stately measures.

In ancient Hebrew the words "God" and "oak" are almost identical in spelling. A number of early Christian writers whose piety exceeded their scholarship sometimes confused them. Certain it is that from earliest times men have venerated the oaks. Hence, small wonder that the ancient Druids considered such a tree most sacred, under whose boughs they would sit for judgment, or stand to offer sacrifice, or listen for the Fates to speak in the whisper of its leaves. Strong, silent, impressive, it does seem to manifest a stability not found in the lifetime of any one man.

Our guardian was here when we came, and will probably be here long after we depart. When in the late 1890's the Fathers purchased this parcel of ground for their future home, there it stood. The farm house and the adjacent barn on the shelf below have long since disappeared, and the shallow well filled with trash. According to plans the new monastery began to take shape brick by brick. When at last the house was ready for occupancy, that brave little band known as

the Order of the Holy Cross moved in. For quite a number of years Father Huntington and his companions had been staying in temporary quarters in Westminster, Maryland. Then on a fine day in May, 1904, Bishop Osborne, S.S.J.E., of Springfield, Illinois, consecrated this House of God and blessed the grounds. Those first Fathers—Huntington, Allen, Sargent, Hughson, Sill and Mayo—have all gone to their "long home," the mortal remains of Father Founder himself reposing almost under the shadow of the tree, directly below the high altar of St. Augustine's Chapel.

How old this particular tree is we do not know, but judging from its size, with trunk about 40 inches thick and approximately fifty feet high, we guess it to have seen no fewer than three hundred years. If so, a band of Esopus Indians may have stood by the sapling as they watched Henry Hudson and his daughty little "Half Moon" edge around Krum Elbow and sail on past Esopus Island in search of the Northwest Passage to the Orient. Those same Indians or their children would have seen the Dutch settlers with their corpulent sloops, and deeply laden barges, too. Vessels carrying soldiers and supplies—English, French, American—in later years went skimming past. On a bright September afternoon in 1807 Robert Fulton's wondrous "Clermont" paddled by under steam power, to be followed by that gallant procession of side-wheelers laden with passengers and cargo headed for the Erie Canal and points West. The first "puffing Billy" of the Hudson River Rail Road careened over rails none too securely laid in the early 1850's as an authentic ancestor to the modern Empire State Express. In more recent years our venerable friend would have noted ocean cargo steamers and oil tankers from distant lands afar, not to mention the myriad of pleasure craft. Nor must the airplanes overhead be forgotten, nor the change from horse-and-buggy transport to those dizzy speed-masters which we call motor cars. A peep over the roof of the novitiate to the west would reveal these last on the highway 9-W.

Back in the early years of the last century and until the early 1840's people used to

cross to Hyde Park to worship in St. James' parish church, for there was then no Episcopal church nearer than Kingston, ten miles farther up river. During the winter the faithful could walk across on the ice, but in summer a skiff or a small sloop was used. Returning thus from services one Sunday a family was capsized by a sudden squall, and the little son was drowned. This accident made the churchmen of West Park and Esopus determined to build their own place of worship. Thus there came into being Ascension parish, up the hill from our oak and a bit to the north, clearly visible when the other trees have shed their leaves in the Autumn.

There comes to mind at this point what was once told us by an old gentleman from South Carolina. When he was a small boy in school nearly a century ago the teacher on Friday afternoons used to hold "declamations," or the recitation of little pieces the children had committed to memory. He remembered his first effort, a jingle which ran somewhat as follows:

You'd scarce expect one of my age
To speak in public on the stage,
And if I chance to fall below
Demosthenes or Cicero,
Don't view me with a critic's eye,
But pass my imperfections by.
Large streams from little fountains flow,
Tall oaks from little acorns grow.

Our oak, like Holy Cross itself, sprang from some such tiny acorn. Over the centuries many have been the changes. Men have come and gone, never to return. Wars have been fought on land and sea and in the air, while the United States has risen and prospered. Little did anyone ever dream that one lone acorn, one among millions of most just like it, would thus project its life span. None ever foresaw in those early decades of its youth that someday that very seedling would become the most prized possession of a body of Religious, a stately

symbol of eternity, a silent sentinel of heaven here upon earth.

As it abides in the cloister garth, it might listen to the praises to God issuing from the chapel seven times a day, had it ears with which to hear. Had it a voice it would doubtless join in those praises. But our Lord had given us this deaf friend, silent and unseeing, and we thank Him for it. When in the Mass the priest bids his fellow worshippers to lift up their hearts, and they respond with hearts and hands and voices, the oak has arms uplifted in an attitude of supplication already. It may not pray, but it can and does keep us mindful of St. Paul's admonition to "pray without ceasing." Even when the monastery is sleeping in the still watches of the night, those oaken arms are held aloft in lieu of ours.

No matter whether lashed by boisterous gales from Boreas' bag of winds, or standing stark in deep frost which sparkles like a thousand diamonds in a winter moon; no matter whether the warm sun in May filters through its feathery green leaves to the beds of lilies-of-the-valley below, or the intoxicating wine of the sharp autumnal air makes one step briskly, there our Holy Cross oak stands. Keeper of secrets long forgotten, witness to eternity in an ever changing world, its very presence reminds us daily of the patience and beauty of God. Well may we sing with the Psalmist of yore: "O Lord, how manifold are thy works; in wisdom hast thou made them all."



Christian Communication

BY ALLAN R. CRITE

(An address given at the EYC Convention, Oberlin, Ohio, August 22, 1958)

The very valid question has been asked about the Church and the problem of communication. That is the question, how shall the Church function? How can it convey its message? How can it make use of its funds, etc., etc? In the back of the questioner's mind was the picture of the usual means of communication that are in the hands of private industry, and therefore the question of communication was one of method.

There are several things that we should keep in mind. We should remember that the Church does not have available to it all of the tremendous sources of funds and command of talent as does private industry for elaborate programs on TV, radio, or motion pictures. The great industrial empires probably spend more for advertising chewing gum or some brand of cigarettes, than is available for the entire budget of the Episcopal Church for one year, and yet the Church has to run schools, colleges, hospitals, and supply missionaries' salaries out of its funds.

If we look at the Church as a whole, that is all of the Christian bodies in the country, Roman, Orthodox, Anglican, and Protestant, the amount of money available is still less than the cost of advertising for soap or some other item. Popular "talent" with their fabulous salaries still top any bishop's or rector's salary. To obtain and pay for such "talent" in the entertainment field would be beyond the scope of present funds available at present in the Church. Private industry can always, at least at the present, offer a better proposition financially to "talent."

This is not to say that when the Church goes into the fields of mass media communication it should not use the best professional standards of presentation. It should use nothing but the best. The point which I wish to bring to mind is a realistic approach

to the problem, an awareness of what one has, and what is possible with the means available.

We have the tendency to forget in all of this a profound point. This is the nature of the Church, its position in the community, the message it has to convey, and above all, the method of communication which is available to the Church and not to private industry or public utilities. This means of communication does have within it the means of revolutionizing society.

In a way one cannot expect to convert the world by doing and saying the same things as the world does only in a less effective manner. This latter is certainly true if we compare availability of means for communication, millions of dollars for beer, and hundreds of dollars for the Church. On the other hand, we have to use what we have to the best of our abilities, and what is presented must be professionally excellent.

The problem of the Church is much deeper and, to bring this into sharper focus, let us use a bit of imagination. Let us suppose that we are able to transport from the ancient world a Roman citizen of about the third century and bring him into our age. First of all he would not probably feel too lost in our culture, at least in its spirit. The third century Roman was a very worldly sophisticated individual with a very cosmopolitan point of view. His age knew the meaning of inflation, depression, severe traffic problems, and housing difficulties. He had excellent means of communication message-wise and travel-wise. The road system which he developed is still being used in many parts of Europe. Our planes and other transportation which is so much faster than in his time is a difference in degree rather than in kind.

I am a member of the Archaeological Institute of America, and one of the fascinating bits of new work is marine archaeology, the discovery and excavation of sunken ancient

vessels. Some of these are cargo vessels of the time of Christ and shortly thereafter. The cargoes reveal much, such as one cargo of thousands of small vases used for oil or wine, and thus showing that mass production was known to the ancient Roman. The spirit of commerce was much like today. In many ways the Roman world was more like today than the Middle Ages which came later.

However our Roman citizen whom we have transported to our times and culture would miss one item and would ask a very embarrassing question, that is, "Where are the Christians?"

In his day the Christians were a factor, even though they were a persecuted minority. They made an impact upon the Roman world, and it was an impact made by a group which certainly had no funds to speak of and was in competition with the state, the mys-

tery religions, and all the secularization of that day.

Reports were made about the Christians by objective observers such as the ancient writer Pliny. The big factor in all such reports was the difference in the quality of life of these Christians. This factor made its impact upon the most powerful organization of ancient times, a world empire which had existed for seven hundred years before the advent of Christ . . . and that empire finally succumbed to the Church.

Today we have before us all of the mass media of communication but the discipline of the Christian Faith centered at, and deriving strength from, the altar of God in the Holy Eucharist is the key factor in the business of communication, and there is unbelievably strength. The ancient Roman with his question, "Where are the Christians?" might well



Commencement group shows Mrs. Sterling Sorensen when on the Mission Staff; Mr. and Mrs. Moses Janga of St. Mark's School, Vezala in the Loma country; their daughter Adelaide, the tiniest girl; an unidentified

visitor; and four graduates of the Bolahurt Bush School, an important substitute for the heathen initiation institution in that it admits the girls to full standing in the tribes after a course given by Christian women.

ceive an answer at the altar where each morning we come and receive the Body and Blood of Jesus Christ. This gives us direction and a discipline, a working philosophy.

I should say, a point of reference, in that our whole lives would be or should be in a conscious reference to the Presence of Our Lord. The approach to the use of the mass media would be more possible for the furthering of the message of the Church if this were the underlying principle. A motion picture disciplined by the fact of the meaning of the altar and its significance would be effective accordingly.

One example but in another field might be helpful here. We have missionaries who go out on limited budgets working in many overseas areas and foreign lands. The State Department has spent millions of dollars in some of these same areas and yet the impact of the State Department's program has been less effective. Possibly the reason might be because of the purpose. The natives of these countries see the missionary and the quality of his life and note that the purpose of his being in the country is to help the natives for their own sake. Despite the funds poured into a country by the State Department the reaction is often met with skepticism because those funds represent our foreign policy, the interest of our country, and these may or may not benefit the native. He realizes that any such benefit is only a byproduct.

There is a difference in the message and

power of the Church. Its strength is in the Christ of the altar directing and shaping our lives; and in the area of communication, the strongest communication which is still basically our lives to present: the Crucified and Risen Christ to the basic unit of our society, each person.

And having said this, I realize that this is the most difficult role to fulfill because for the most part it is unspectacular. It involves continuous decisions with reference to the Christ, the Cross, and that Sacrifice upon the Cross which made of the earth an altar upon which we offer up our own lives.

This may involve difficulties for you and for me, and may bring a burden of sorrow and pain. The Sacrament of the Altar however as we grow in the understanding of it as a point of reference and a source of strength will enable us to proceed with the work of evangelization right where we are; at school, or college, or at work; or at the television or radio studio, as has been my own situation more than once; or in religious art (such as the altar here before us with the symbols of the four Evangelists and above the altar the cross, with the circle of eternity bisected by the cross of redemption, which is the only means by which man can enter into eternity with God).

The early Christian started from where he was and thus communicated a faith which changed the world. We have to do the same.

The Oberlin Conference

BY JOSEPH H. BESSOM, O.H.C.

The organized young Churchmen were called for their triennial conference this year to the spacious elm-shaded, Romanesque campus of historic Oberlin College, and I had the good fortune to be sent there as representative of the men's religious orders. Sister Martha Louise of the Holy Nativity Sisters and Brother Willard of St. Barnabas were other spokesmen.

Like other interests—Church Army, Deaconesses, professional secular church work-

ers, and the various youth activities, we had ample space for the display of literature. (Almost every order has a bigger and better "brochure" than Holy Cross has yet.) Each scheme for enlistment was given a room for conferences and a big placard for interviewers to sign. It is interesting to note that more signed up for talks with the religious than with any other specialty. Also, on the evening when there were eight competing interests, we drew the largest group. This time

was our only opportunity to gather an assembly, and the devout and curious kept us answering questions until nearly midnight. The attitude of the authorities and the response of the youngsters certainly favored the presentation of the Religious Vocation. It would be pessimistic to predict less than twenty aspirants sooner or later from these keen contacts.

The best of its kind I have ever heard was Dr. Mollegen's talk on the Sacrificial Priesthood before a large group of possible aspirants.

Bishop Lewis of Nevada was the chaplain and not only displayed it, but also impressed on the Conference his own rugged, plain brand of Catholic Churchmanship. Except that it looks as if the battle to put headgear on worshipping females is lost, the outward signs of devotion, genuflections, signing of the Cross, and reverence to the Sacrament and altar were conspicuous. It was a pleasure to see Dr. Mollegen illustrate the sign of the Cross incidentally in one of his talks and to see Bryan Green, in green chasuble, go down for the *Incarnatus*. The area and the large delegations would not have led one to expect much ceremonially.

The problem of how to avoid using the same propers day after day was solved by using other collects, epistles, and gospels from appropriate places in the prayer book. Since the conference was official, this might be claimed as the accepted custom today.

Intinction was not in evidence, but I was not conducting a close scrutiny!

The seven hundred high schoolers, collegians and young adults were called together for the business of their organizations and to meditate on the theme, "Here am I; send me". The devotional means, communions, daily offices, periods of silence, and talks were all worthy of the immense topic. Even with the heap of work, courses, committee meetings, recreative programs, cultural and spiritual opportunities—eight at the same hour, etc.—the splendid lot of youngsters and advisers did respond. Vision

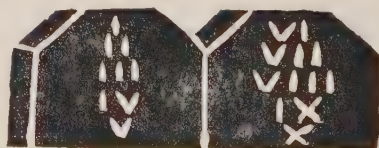
and decision were there. I heard many confessions, and others were active with counsel and absolution.

Canon Green was very effective in his talk on marriage and sex.

Weighted with top Evangelicals, the Conference was nevertheless loyally expressive of a deep central Churchmanship. There was too much of that belittling of the clergy as a class, the popularity device formerly moribund by "Lows" and "Broads," but it lessened. Canon Green and Dr. C. F. Allison seemed likely to show Justification by Faith as The Great Teaching and to put it outside Church Life and Faith. For example, we ended one night with a statement from Tillich something like this, "A man is justified by faith when he accepts the fact that he is accepted by God in spite of being unacceptable." But the last days left the great Pauline doctrine fully integrated with every activity and thought of the Church, the Body of Christ.

Thus Evangelical fervor, Catholic Thought, Biblical Theology and the Liturgical Movement brought treasures to Oberlin.

Members of the Order of the Holy Cross will please consider themselves as personally greeted by me on behalf of the numberless people who sent them salutations—their classmates from home town, colleges and seminaries, their spiritual children from schools, missions and retreats, their associates under the various Rules—so many good friends, fellow workers and fellow warriors.



Rubrics Made Easy

BY SYDNEY ATKINSON, O.H.C.

— CONTINUED —

Consequently, because of these strange adaptations and anomalies, there have been demands in many liturgical quarters for a simplifying of the Mass and Office and for a reformation of the calendar. Of course, it is noteworthy that Cranmer and Co., accomplished a good many of these desired features at the time of the Anglican Reformation, but in some cases their efforts were too drastic or too rigid. For "Common Prayer" the eight Offices were cut down to two and the psalter was distributed over a month instead of over a week. But the calendar (terrifically simplified) was designed not to interfere with the reading of Bible lessons, "in course" and the psalms seldom got dislocated. However, the great devotion to the Bible on the part of the Reformers produced a kind of lifeless reading it for reading's sake and consequently some rather penitential psalms would fall out on festive occasions! The modern hymn book (which has been a truly great development in our Communion) perhaps has been overworked to fill the aching void left by the removal of antiphons, responds and Office Hymns. No doubt these matters will eventually be balanced in the course of time. However, this has to do with Prayer Book revision and we are primarily concerned now with the breviary and, to some extent, the Mass—and our Ordo.

Changes

There had been several attempts at reform within the Roman Church before the present decade. Pius X is famous for his *Motu Proprio* on Sacred Music, which was promulgated November 22, 1903, and other reforms were effected in 1911 and 1913. But all this was brought to a stop by the First World War.

Pius XII assented to a new translation of the psalter (in Latin, of course) in 1941, and further steps were taken to advance the plans for reform which had been contemplated by

Pius X. The first step was the production in 1951 of the restored Easter Vigil Rite. The second step was the decree *Cum nostra* of March 23, 1955, which has brought about great changes and which has been referred to as "the simplification of the rubrics." I said above that this term is not apt, and I know I have been greeted with hoots of laughter at St. Helena's Convent whenever I have used it. The Sisters feel that whatever was simplified, it certainly was not the rubrics!

Three factors must be mentioned: (1) modern priests (the title of the decree comes from the opening words *Cum nostra hac aetate sacerdotes*—"Since priests in our days . . .") have so much pastoral work that it is highly desirable to simplify liturgical prayer, "not that they may pray less, but that they may pray better;" (2) a really drastic reform is needed which will need a long preparation, but, in order to get something done immediately only rubrics are changed—liturgical texts remain as heretofore; (3) publishers are advised not to issue Missals and Breviaries with the new changes in them (except for Ordos and inexpensive handbooks) as there is more to come!

Actually the rubrics themselves are far from being simplified. You have to know the old rubrics and then also have a copy of the new ones in order to find out when to say what. But they definitely do simplify the Mass, Office and Calendar. And you still use your old Breviaries and Missals.

Now let us consider these new rubrics item by item. Of course, we will also have to note adaptations to the Anglican Prayer Book and to the monastic rite (this was allowed for in a *Responsum* on July 11, 1955 and in several other Letters and Rescripts from the Congregation of Sacred Rites). Various doubtful points which were sub-

mitted to the Congregation following the original decree have also been dealt with. I will try to include all these items in the following notes.

Calendar

The rank and rite of *semidouble* is suppressed. In the monastic use this term was applied to ordinary Sundays and to days in Octaves. Semidouble Sundays used to be an anomaly: in rank they took precedence over Greater Double Feasts, but in rite they were more like *ferias*. Octaves will be treated below.

In addition to the great Sundays, such as Easter, Pentecost, etc., Sundays in Advent and Lent and Low Sunday (i.e., first Sunday after Easter) are now Doubles of the 1st Class. This gives greater honor to Advent and Lent and to the Octave of Easter. There has been some confusion as to other Sundays throughout the year. When the decree first came out, these Sundays were given the name "double," but the antiphons were not to be doubled. (I think I am right in saying that this was Dominican practice.) In some ways this was more anomalous than before. Later it was provided that the antiphons be doubled. Still more recently these Sundays in question have been raised to Greater Double rank and, since we passed this in our 1958 Chapter, I presume this fact will duly appear in our next Ordo. When, on the 2nd, 3rd or 4th Sunday in Advent, a Double Feast of the 1st Class occurs, then Masses may be of either the Sunday or the Feast, except the Conventual Mass which must be of the Sunday. The Office and Mass of an impeded Sunday are neither anticipated or resumed.

There are now two privileged Vigils with double rite: Christmas and Pentecost. Common Vigils were reduced from 14 to five in the Roman decree. However, we did not follow this legislation entirely. For instance, we did not accept the Vigil of St. Lawrence, but we did include that of All Saints for two reasons: (1) this feast is given prominence

in the Book of Common Prayer with an Octave and a proper preface; (2) it is by our Rule one of our fast days. We too keep 4 Vigils, but they are of Ascension, Assumption, St. John Baptist, St. Peter and St. Paul and All Saints. These common vigils are ranked as simples and are omitted altogether if they fall on Sunday.

According to the Roman decree only three Octaves are kept: Christmas, Easter and Pentecost. But we have kept the Octaves of



by Gedge Harmon

Epiphany, Ascension and All Saints because these Octaves are observed in the Book of Common Prayer. The days within the Octaves of Christmas, Easter and Pentecost are raised to double rite; otherwise, the Octave of Christmas is celebrated as heretofore. Those using our Ordo will note that we have given special treatment to the Octaves of Epiphany, Ascension and All Saints: we are calling the days in these octaves *ferias*; the color is white; at Lauds and Vespers we say the antiphons (simple) and psalms of the day but the chapter, respond, hymn, antiphon in the Gospel canticle, and the collect as on the Feast; the Little Hours as on the Feast except, of course, that the psalms vary according to the day of the week). It is interesting to note that Rome has kept a kind of octave for the Epiphany, ending with a Commemoration of the Baptism of Our Lord (with greater double rite) on the old octave day. However, as the American Prayer Book in the 1928 revision introduced the Gospel telling about Our Lord's Baptism for the second Sunday after the Epiphany, there was no need of our adopting this Commemoration. The days between the Feasts of the Circumcision and of the Epiphany (January 2 to 5) are now ordinary *ferias*, as are those which used to be in the Octave of Corpus Christi. The Sundays after Ascension and Corpus Christi are said as heretofore.

Commemorations are too complicated to be given full treatment here, but here are a few of the new rules. Sundays, Double Feasts of the First Class, *Ferias* of Advent and Lent, Ember Days and Rogation Monday must be commemorated when they are superceded by any other observance. However, no commemorations are allowed on Sundays of the First Class, Double Feasts of the First Class, Ash Wednesday, Holy Week, Vigils of Christmas and Pentecost, Octaves of Easter and Pentecost, Sung Masses or Solemn Vespers, except of those specified in the preceding sentence. On Double Feasts of the 2nd Class and on Greater Double Sundays only one commemoration is allowed. On any other day only two commemorations are allowed; so that there are never more than three collects. This applies to both Mass and

Office. Commemorated Feasts are no longer allowed to have proper doxologies in the Office nor creed and proper preface in the Mass.

Breviary

The private recitation of the prayer *Open my mouth, O Lord* before the Divine Office and of the prayer *To the holy and undivided Trinity* after the Office is no longer required. Of course, if an individual wishes to say these prayers on his own, he can do so, but it should not interfere with the choral recitation of any Office. All secret recitations of the Lord's Prayer, the Hail Mary, and the Creed before and after all Offices are abolished. The aim here, of course, is to get rid of private devotions from what is a corporate act of worship. So now all the Offices begin with *O God, make speed* at once, except Compline which begins as heretofore.

The foregoing is a drastic change but it now gives emphasis to the central place of the Lord's Prayer within the Office. This is seen more readily in the monastic Office than in the secular, since in the latter, the Lord's Prayer is said only on certain penitential occasions when the *preces* are said. It is noteworthy that at the Reformation the pre-eminent place of the Lord's Prayer was retained in our Prayer Book Offices and, of course, it was to be said by all. Later, when the penitential section was prefixed to the Morning and Evening Prayer, another *Pater* (with the long ending) was required. Now that the American Prayer Book does not require the "second Lord's Prayer," if it has already been said earlier, we have lost our Lord's own Prayer as the culmination point of our liturgical prayer.

The Office of the Dead and *Tenebrae* begin at once as given in the Breviary, without the saying of the *Pater, Ave* and *Credo*.

All Hours, except Compline, end with *May the souls of the faithful*, and, of course, since the *Pater* has gone, so too has the versicle *The Lord give us his peace*. Compline ends as before with the Blessing.

At the conclusion of the Daily Office is said the Final Antiphon of the Blessed Virgin Mary with its versicle and response and collect, and with *May the divine help*. This means at the end of the day, after Compline; so now the Final Antiphon is said only once each day, instead of after each Office or group of Offices.

All *preces* are omitted. (This applies to the monastic rite; there are certain penitential occasions when the *preces* are still recited in the Roman secular rite.) This new rule brings up a bit of a problem for priests who feel bound to follow the rubric in the Communion Office: *but the Creed maybe omitted, if it hath been said immediately before in Morning Prayer*. Heretofore, the *preces* were said on ferias at Prime and, of course, this included the Creed; then it could be omitted at Mass. On feasts the *preces* were not said at Prime nor was the Creed, but then it was said in the Mass according to Western custom. The two rites dovetailed together nicely. Each priest will have to work this out for himself. I would like to point out that the Roman authorities anticipate another change here themselves. Bugnini says in his commentary on the decree *Cum nostra*: "We would like to see some formulated profession of faith retained in the Office The present solution obeys the process of simplification which takes away and does not add. A general reform will probably take account of this desire."

The Suffrage of All Saints and the Commemoration of the Cross are omitted.

First Vespers (whole, from the Chapter, or by commemoration) belong only to Sundays and Double Feasts of the 1st and 2nd Class. Many have thought that First Vespers were of ancient tradition, supposing that the old Hebrew way of measuring the day from sun-down to sun-down was the basis of liturgical calculation. But, actually, it was the Roman method of measuring time which influenced liturgical development. This now brings up two considerations: (1) since Saturday Vespers are first Vespers of Sunday,



the antiphons are doubled at this Office; (2) now that the Office of Our Lady on Saturday has no 1st Vespers, an antiphon for the Magnificat at Friday Vespers sometimes has to be provided—this is taken from 2nd Vespers of the preceding Sunday. These two points will be taken care of in future editions of our Ordo.

For those who recite either secular or monastic Mattins, it should be noted that, if the lessons from the occurring Scripture together with their responsories cannot be said on the day assigned, they are omitted, even if the lessons in question are "beginnings."

Mass

The seasonal collects are now abolished. In Requiem only one collect is recited when the Mass is sung. At Low Masses of requiem one or three collects may be said.

If a saint is commemorated on a feria, the Mass may be said at the celebrant's choice of the feria or (with festal rite) of the saint commemorated at the Office.

According to the new Roman Rules, the Creed is said only on Sundays, Double Feasts of the First Class, Feasts of Our Lord and Our Lady, "heavenly birthday" feasts of apostles, Evangelists and Doctors, and in solemn Votive masses when they are sung. This causes a few changes. For instance, St. Mary Magdalene, who used to be termed "apostle to the Apostles," used to get the Creed, but no longer. The Feast of the Conversion of St. Paul, on this basis, would not get the Creed either. This is a tricky point in our Prayer Book because, since we have separated his feast from St. Peter's, we have only one feast for St. Paul and that is not his heavenly birthday. As I said above in connection with the Creed's being said at Prime, each celebrant will have to work out his own formula here.

The proper preface is said of a day being observed, but not of a commemorated feast. The Last Gospel is always the first 14 verses of St. John's Gospel at all Masses, except in the third Mass of Christmas and the Mass of Palm Sunday. It is omitted altogether in the restored Easter Vigil Rite. It may well be that the Roman Rite will eventually do away with the Last Gospel and we have made it optional in O.H.C. usage. Anything after Communion is really an anticlimax, although it looks as if the Blessing has

come to stay, and it would seem fitting to have some kind of Thanksgiving for God's great Gift. Indeed one of the historical origins of the Last Gospel was that it was used by the celebrant as a kind of thanksgiving as he walked back to the sacristy. It was also looked upon by the faithful as a formula of blessing (this would go back to the days when there was no blessing given at the end of Mass). As a matter of fact, I have read that it was regarded as a charm and people would even sew pieces of paper containing this *pericope* on them in their clothing. Undoubtedly it is a wonderful treatise on the Incarnation, but whether its place is here at the end of Mass is a moot point.

And so we come to the end of our consideration of the new rubrics. There have certainly been some very interesting and practical changes, and we can look for more in the future. There is one item which rather disappoints me. Quite a large and vocal group of scholars in the Roman Church have been advocating two rites: the present breviary for monks and nuns, etc.; and a simplified form of the Office, maybe like our Morning and Evening Prayer, for Parish Churches. This seems like a sensible move. But, it looks as if Rome intends to keep to the one rite for all. And, of course, there is much to be said for that too.

Unto The Altar Of God

BY ESTHER H. DAVIS

Glory be to God on high

My heart is filled with melody, my Lord,
songs of praise for Thy glory and goodness.
So small a thing it is, my heart, sometimes I
fear it can't contain the joy Thou dost be-
stow. But if it prove too small to hold Thy
gifts, then Thou art circumscribed. For give
Thou must and how canst Thou be limited
by the size of the vessel into which Thy love
is poured? And so a miracle I find. Before
I knew Thy love and found my home in Thee,
my heart was tiny and with fixed dimensions.
But when Thou camest to dwell therein, with
gentle but unyielding force Thou didst ex-
tend its walls till now they know no bounds.

The more Thou fillest it with love the more
love it can hold. Each day it is enlarged a
little more. Each day I find new friends who

seek to enter, to share with me Thy love.

In Thee I have a kinship with all things
that Thou hast made. And when I give them
room within my heart (for they are Thine
and therefore dear to me), I am enriched im-
measurably. Each humblest part of Thy
creation has its role to play in pointing to
Thy majesty and grace. And I can learn of
them. The lilies of the field and fruit in
season proclaim the workings of Thy holy

will. This is the lesson that they teach: for everyone Thou hast a place and plan which no one else can fill. Each must fulfill his destiny according to Thy plan, and by so doing Thou art glorified. Thy blessing shines from Heaven like the sun and is available to all, wherever they may be. But all too frequently I miss the blessing because I do not heed the lesson I have learned. I try to guide my life myself, seeking to take the reins from Thy sure, loving hands. I fail to see the rightness of my place and criticize the crosses Thou dost send although I know that Thou hast fashioned them to meet my weakness and my need. Still like a willful child I drag them awkwardly along, and with resentfulness, crying the while for more spectacular ones, or none at all. While I am thus pre-occupied with my imagined wrongs, Thy tasks remain undone, my life becomes a barren thing and my heart starts to shrink. Send quickly, Lord, Thy Holy Spirit, to buttress up the walls and shine the light of Truth, that I may see my folly and desist.

Having once opened up my heart to all its many tenants, I would not lose a one through fault of mine. Rather would I join with them in the light of Thy love that once more illumines my heart with blinding clarity.

In unity with all Thy creation, I would live my life only for Thee, walking the path Thou hast chosen and doing the work Thou dost send. My heart would embrace all Thy creatures, learning from them the secret of never-ending praise. For now at last a final Truth I claim. The Kingdom of Heaven is within, not waiting in some distant time and place. Its blessings and its joys are mine today. No wonder that my love for Thee, dear God, is like a flame which cannot be extinguished or concealed. Help me to keep it always pure and bright, that everyone I meet may see not only it, but Thee to Whom it points. And may all hear the melodies with which my heart is filled as from the fullness of its love it sings its songs of praise to Thee.

MATINS

BY ROBERTA NEWTON TAYLOR

Dawn,
A stirring in the forest
Of bird life nesting in the trees,
Night shadows fading,
Gone.
The sun's first ray
Breaks through the mist,
Falls on a scene in the clearing,
On bark of trees,
On homespun robe of one
Who stands with upturned face
To greet the day.
He waits in meditation.
With rush of wings
A company surrounds him
In feathered coats of many colors.
Their songs — his heart — are lifted up
In exultation.



Get Ready For Christmas

BY IRENE BARTON

Now that Advent is beginning to take its proper place in the Church season through the publicizing of the Advent Wreath or Crown with its home ceremony, perhaps we could carry this idea in home education a bit further by considering the next most secularized thing—the Christmas tree.

What has been worked out in my own family of three very active youngsters of both sexes and all ages might be of real interest to other devout mothers who worry a little because their children take too much interest in the tree and gifts—even after an elaborate advent preparation and a Sunday School pageant—until they are of such age to replace these thrills with the more mature and more satisfying attendance at Midnight Mass as the center of Christmas celebration. It is not that one does not want them to take an interest in every part of the holiday nor should any child be deprived of the exquisite moment when he can smell the fragrance of a real tree now indoors, growing where a chair used to be, and can stare at all the shiny things only seen once a year; but, as any adult can tell them, there comes a time when outward things are not enough. They no longer satisfy the heart. Beauty is a good thing—but it is only an outward *manifestation* of love, not the love itself. *God is Love*, and it is towards Him that all our religious education of children must tend.

Here is my suggestion: that the tree be thought of primarily as a background for the family's creche. This idea is more practical and lovely than it at first sounds. First, every family should have the nicest creche it can possibly afford. It is not good that the children should associate the figures of the Holy Family with cheap and badly colored art. If there is no money, it would be better to have someone make a homemade manger of twigs and straw and rocks from the garden, with the children themselves coloring cardboard figures to use. The next step is a little table on which to place it up off the

floor for easier enjoyment and to prevent its being messed up by the family pet or perhaps a toddling baby. Cover this with an old sheet, scatter the sheet with straw, twigs, soil crumbled (which you may have to save before the ground freezes in some areas), some artificial trees or branches of evergreen standing in flower-holders, and the "stable" is ready to receive the Virgin.

I have always enjoyed scattering, on top of the common dirt, some of the sparkly flakes and star sequins available in stores today for very little money, to signify that heaven and earth are now become one. For city dwellers, straw is also available in some stores, put up in little packages for just this use. The reason I have emphasized a rather coarse-sounding table-top is, first, simply because the Stable *was* a common place without luxury of any kind; secondly, because city children have little concept of the smells, sounds, appearance and habits of farm animals living in their barns; and it will not hurt them for a few days to get up off the wall-to-wall carpeting and contemplate the dirt Our Lord was lifted from only by the endless tenderness of His blessed mother. But thirdly, it is because so much that is seen in the stores and streets is shallow, sophisticated, entirely devoid of religious significance. Pale pink frosted trees in fancy shops, trimmed with pale blue bows of tulle, are a far cry from the lowing of the cattle, and I think sometimes moderns need a bit of a shock to make them realize how far afield our so-called Christian culture can stray. If the mother thinks her children are not old enough to keep from scattering such materials all over the floors daily, then perhaps green felt would be better until they have grown somewhat. The so-called "angel-hair" makes a good "grass" for holding bits of straw, pebbles, and such things in place, and can be rolled up just as it is for use next year.

Actually, there is a very wide range from which to select a Manger Scene in the stores; everything from a five-cent cardboard creche

to a fourteen-piece one for fifty dollars. The average price is around five to eight dollars for a medium sized set. Some can be purchased a piece at a time, while others must be purchased all at once and do not have extra figures to add later. One can always pick up extra animals in the dime stores, and it is not important that these be of fine construction, nor do the children care if they are not in perfect proportion. In fact, they enjoy making "mamas" and "babies" out of big and small animals!

Young people just starting their families might prefer the "add-to" method of acquiring a creche, so that by the time the babies were grown enough to know what it is for, there would be a good sized set to use for teaching purposes, as well as worship. Perhaps a really nice one could be found so that only Mary and the Christ Child were purchased the first year, with one piece added each year thereafter. A family of older people might prefer to forego gifts to each other for one year and give a "family gift to the family" and thus be able to have a lovely ceramic or Hummell scene which could be almost a shrine in a quiet home.

Small sets and cardboard "punchout" figures (and there is one for a dollar which is beautifully colored) can be found in most religious book and art shops, while Roman Catholic supply stores carry the Hummell sets and some which have separate pieces to purchase from year to year. Department stores carry them in the stationery departments, or, in large stores at Christmas time, in special sections set up for the sale of tree trimmings and gift wrappings. These run from three to fourteen pieces and are mostly of paper mache or ceramic construction. Doubtless a wider variety would be found in the large department stores. For those who cannot find what they want in small towns, I would suggest writing to their nearest church supply store for a catalog or information to be mailed out, at about the time Christmas things first begin to appear in the shops. Earlier than this, the imported things would not be available. The extreme rush of business for other types of stores would probably prevent them giving you good patient service at this time of year.

While stringing lights on the tree, many family likes to run one golden-colored light bulb into the back of the manger itself through an opening up where the hay-loft would be in a barn, so that it does not show at all, but gives a glow of illumination whenever the tree lights are on. This is especially useful at night, because the crib is apt to be too dark to see the faces of the "people" clearly. Be careful however, not to use anything metal, such as a thumb-tack, to fasten your light cord. The best thing is to take adhesive tape (or black electrician's tape) and wrap around the bulb socket and leave the ends long, then put your thumb-tack into the ends of the tape so that it dangles in space a little to avoid any danger of touching anything that might get too hot. This is especially lovely if your display is open to a window in the evening so that passers-by are reminded of the meaning of this celebration.

Only the figures of Mary and Joseph, and such animals as cows and donkeys (there would *have* to be one donkey, wouldn't there?) are placed in the stable at this time. During the last week of Advent one can begin putting up the Christmas things, because no busy housewife without help can possibly do everything just on the day before Christmas, and if she tried to do so she would be depriving herself of a time to prepare her own soul for reception of Our Lord later on in the Christ-Mass; the Mass of the Christ.

The tree itself can remain very much the same as it always has been, except that in front of it, or to one side but very close, is our interesting Manger Scene. But the significant changes I would like to suggest are to use the top of the tree for the placing of the Star, so that it actually hangs over the Manger, and the placing of several Angels near the top and on branches over and around the stable, as part of the decoration. You will find the color and human interest of the creche so different against the dark green of the tree branches that not as much fussing and decoration of the tree itself is necessary. As long as one takes care not to use anti-Christian objects, any of the lovely bells, balls, cones, tinsels, etc. are very nice as

ditional decor. The idea in back of the decorated tree is that on this special night, the very ordinary things of earth took on the quality of Paradise; and if we must suggest that glow, that loveliness and peace through the use of simple and ordinary things—why, what is wrong with that? Children are not taught so much by words, since only a quite mature person can grasp an abstract, as by what they sense, what they absorb and see around them. Their eyes and fingers and sense of smell do a great part of their learning for them. My children grasped the idea behind this kind of tree very well—it delighted them. It was the adults I had to explain it to! Besides, no matter how crude our efforts may seem when compared to the wings of real Angels, we know that the Holy

Spirit still comes to us; and He will, on that one night, enter into all Christian homes to imbue even a tinselled tree and a pile of straw with all of Heaven as we contemplate our Saviour's birth.

It naturally follows that, in imitation of Our Lord's first visitors, our own gifts will be placed at the foot of the creche, or under the tree around and in back of it; thus putting the divine significance of the day in first place and our own joys second. Why should we not imitate the Shepherds and Wise Men in placing our gifts at the feet of Christ? When we give our love to others, we are giving it to Our Lord, according to His own words.



TERRACOTTA NATIVITY BY ROSELLINO

(Courtesy of the Metropolitan Museum of Art — Kennedy Fund 1911)



FOR THE BEREAVED

Jesus said: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also . . . I am the way, the truth, and the life."

Jn. 14:1-6

PRAYER FOR THE DEPARTED

O God, the God of the spirits of all flesh, in whose embrace all creatures live, in whatever world or condition they be; I beseech thee for him whose name and dwelling-place and every need thou knowest. Lord, grant him light and rest, peace and refreshment, joy and consolation in Paradise, in the companionship of Saints, in the presence of Christ, in the ample folds of thy great love.

* * *

Grant that his life may unfold itself in thy

sight, and find a sweet employment in the spacious fields of eternity. If he has ever been hurt or maimed by any unhappy word or deed of mine, I pray thee of thy great power to heal and restore him, that he may serve thee without hindrance.

Tell him, O Gracious Lord, if it may be, how much I love him and miss him, and long to see him again; and, if there be ways in which he may come, grant him to me as a guide and guard, and grant me a sense of his nearness in such degree as thy laws permit.

* * *

If in any way I can minister to his peace, or be pleased of thy love to let this be; and mercifully keep me from every act which may deprive me of the sight of him as soon as my trial-time is over, or mar the fulness of our joy when the end of the days has come.

* * *

Pardon, O gracious Lord and Father, what ever is amiss in this my prayer, and let thy will be done; for my will is blind and erring, but thine is able to do exceeding abundantly above all that I ask or think; through thy merits and mediation of thy only Son, our Saviour, Jesus Christ. Amen.

* * *

Jesus said: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Jn. 14:27

With sympathy from Episcopal friends.

(Members of an extremist American sect mail out to survivors named in obituary notices an expression of condolence along with a statement of their peculiar doctrine about the departed. Two California Churchmen have resolved to do a better job by using the devotions printed above. Since other Episcopalians may wish to use the same means of sending a comforting word in time of mourning, the Press will stock cards with these devotions for a while.)

Even So We Speak

BY MARION F. DANE

I suppose I should be able to write about it, now that it's over. I suppose I could summon my tiny muse and sit down at my typewriter and work out a sketch of a summer as a student worker at San Juan Mission. If I tried hard enough, I could surely put it

into words.

While the summer was still with me, I sat on the steps of the mission hospital and played with the stub of a pencil and knew that I would have to write, sometime. The evening sun had splashed itself along the right

a distant bluff, and all the harshness of the desert had melted into pools of mysterious darkness. I wanted to write of San Juan, the joy and the wonder of being a part of the staff and the work and the New Mexico sunset, but inspiration failed me. My muse

I were completely happy, too happy. I could sing, or pray, or walk with the light wind, or go to bed to sleep off the happy weariness of the day. We had no need to write.

Now that the summer is over, we think we can tell a story of San Juan, my muse and I. We can tell of teaching among the mission's Navajo congregations. We can remember what it is like to see bitterness in children—and silent rebellion. Or to find myself suddenly in a sometimes unpopular minority. Or, in the silence of exhaustion, to sweep up the sand and the paper cups and the crayons after the last child has been taken home.

But how can words express our joy in the child who opens her heart? Or our new-found faith in the people who bear with pride

the name "Navajo"? Or the satisfaction in guiding eager little helpers' hands through the process of making 140 peanut-butter-and-jelly sandwiches? Or the togetherness at a Sunday evening campfire on the mesa?

We can write of the simplicity and poverty of the mission chapels, or of kneeling on concrete floors. But how can we write of the beauty and sanctity of a desert church, or of the ascending prayers?

There is much to tell of the desert and the People* and the struggling mission, of the enormity of the need and the vastness of the work. My muse knows the words, because she is the portion of my soul which speaks, but still she is silent. For even now, as we pause and look back, the last rays of the desert sun tremble on the edge of the night. God is with us and within us, and we have no need to write.

*As with some other primitives, the Navajos' name for themselves means "The People."

The Order of Saint Helena

Newburgh Notes

Trying to live successfully in both Time and Eternity—a feat sometimes attributed to ligions—is especially difficult when one is, under the handicap of chronic absent-mindedness, battling a press deadline.

Succinctly, we were so enthusiastic in September about our October itinerary that we wrote a detailed account (in future tense) the same—forgetting that it wouldn't appear until the November edition of Holy Cross Magazine! The awakening came just as these "Notes" were going into the mail. A minimum of copyreading has been done to put the chronology in order, and we're still enthusiastic about October, so . . .

* * *

Autumn at the convent is a particularly colorful time of year, from the standpoints of both landscape and activity. The grounds are radiant with the scarlets and saffrons of

the turning leaves, and as a backdrop we have the subdued tones of the Hudson Valley Hills to the east and south of us. Beautiful.

Our October agenda was as diversified as the scenery. September 30-October 1, Sister Josephine and Sister Mary Florence were in New York City representing the Order at the Conference on the Religious Life, and, on October 2, we celebrated the Dedication Day of the Mother House, which is seven years old (as a convent) this fall. Associates and friends helped us commemorate the anniversary, beginning with high Mass in the morning followed by a luncheon. On October 3rd-4th the Novice Masters and Mistresses Conference met here. This was the first such conference ever held in the Episcopal Church. The Rev. Paul Wessinger, S.S.J.E., presided at the meeting. Discussion leaders included Dom Benedict Reid, O.S.B., the Rev. Lincoln Taylor, O.H.C., Sister

Martha Louise, S.H.N., and Sister Olivia of the Community of the Transfiguration. Dom Benedict spoke on discernment of vocation and Father Taylor on the training of novices. Sister Martha Louise discussed problems of adjustment peculiar to our contemporary novitiates; Sister Olivia dealt with the subject of cooperation among communities of the American Church with regard to the fostering of vocations.

October 9 was an especially important day for two of our novices, who made their junior profession then. Nine days later, one of them left for Hamilton, Ontario, to conduct her first children's mission. Sister Mary Florence gave a children's mission in Stroudsburg, Pa., October 11-19, and Sister Clare went to Rye, N. Y., on the 13th. Sister Josephine and Sister Clare showed slides and talked on the Religious Life October 15 at Christ Church, Poughkeepsie. Sister Josephine was at the Church of the Crucifixion, New York City, on the 19th to discuss the organization of a Guild of St. Helena. She addressed a children's group and a supper meeting of high school youngsters at St. Mary's Church, Asheville, N. C., on October 26 and showed slides on the works of the Order to the women of St. Mary's on the 27th. She was tentatively scheduled to address a fourth group that evening in Asheville. Sister Josephine will give a quiet day in Winston-Salem on November 4 en route back to Newburgh after a visit with her family in York, S. C.

We were hostesses to the Woman's Auxiliary of St. Paul's Church, Brookfield Center, Conn., on the 14th, to students from Smith College and Mount Holyoke who made a retreat at the convent the 17th-19th, to a group from Calvary Church, Philadelphia, who participated in a quiet day on the 24th, and to the Woman's Auxiliary of St. Andrew's Church, New Paltz, N. Y., on the 26th.

To back up just a bit more . . . the Rev. William R. D. Turkington, Superior of the Order of the Holy Cross and the Order of St. Helena, appointed Sister Josephine As-

sistant Superior of O.S.H. on August 27 at the end of the community's long retreat.

Also in retrospect, we'd like to add a note about the fourth annual Religious life Conference for Episcopal women held here over the Labor Day week end. Father Turkington and Father Joseph Bessom, O.H.C., led the discussions and conducted the meditation for the group of 13 young women who came, and, all in all, it was a most successful meeting. Sisters were here from the Community of St. Mary, St. John Baptist, and the Sisterhood of the Holy Nativity.

As she was departing, one of the conference guests left us a thank you note saying that she could offer us only "the one thing money can't buy—poverty." This might be called the neophyte's interpretation of an Evangelical Counsel . . .

Versailles Notes

It is interesting to see how many activities and what different ones, can be fitted into a school alongside of a full academic program. October has been a good month to observe and admire the process at Margaret Hall. The only free afternoon period, from 4:45 to 5:30, is being used this year on Mondays for dancing classes. On Tuesdays, three clubs meet, Fencing, Current Events and Water Ballet. Wednesday is the day for the school Chorus, with Petit Cercle Francais members excused for a monthly meeting. Thursday is reserved for Team Practise. The horseback riders go out on Saturday mornings. Paints and Patches, the dramatic club, fits itself into the schedule in its own inimitable way, made possible by working in small groups. They are inquiring about royalties on "The Man Who Married a Dumb Wife." The Guild of St. John the Divine is the school organization for corporal works of mercy; it meets briefly for business once a month after Sunday dinner. Because it is a praying group, the Altar Guild has the exclusive privilege of meeting Wednesday evenings during chapel time. Student Council meets Sunday evenings. Newsletter and Yearbook meetings are called when necessary after lunch or

Weekdays. Life-Saving classes have still to be fitted in, but there seems to be no doubt that somewhere, somehow, the right place will be found, and the whole organism will adjust to include them.

The successive Saturdays in October were used this year as follows: On the 4th, the Cercle Polyglotte (the Language Club) made a pilgrimage-hike, with picnic, to the mausoleum of the Marquis des Calmes, the Revolutionary War hero who named our town Versailles in 1796. On the 11th the Seniors had a grill party, and, the week-end of the 15th, they were away on their annual two-day excursion, this year to a cottage on the banks of the nearby Kentucky River. On the 18th, a group of our athletes went to Louisville for a field hockey Play Day with Louisville Collegiate School girls.

Father Stevens, O.H.C., from St. Andrew's, was with us from October 13th to the 15th for confessions, counselling and chapel talks.

Sister Rachel spoke to the Woman's Auxiliary of St. John's Church, Versailles, on the 7th, and was in Florida from the 23rd to the 25th, attending the Conference of Associated Episcopal Parish Day Schools of Florida. She spoke to the Conference on the 23rd on "The Place of the Teacher in a Christian School," and conducted meditations for them Wednesday and Thursday mornings. She also visited Father Edward King's parish, St. Mark's, Cocoa, before heading for home.

On the 17th, Sister Mary Joseph and Sister Mary Michael went to a meeting of the Louisville Guild of St. Helena, at Calvary Church. The Louisville Guild makes a generous gift every year to the school Scholarship Fund.



Our Math department, as we report every month, is being Educated. There have been Spring Conferences, and Summer Sessions, and now two of their number, Sister Mary Joseph and Miss Lisle Turner, are to drive sixty-five miles to Louisville every Wednesday afternoon, at the expense of the National Science Foundation, to attend an In-Service Institute for High School teachers of Mathematics. They had to report to our Faculty Conference in September on their summer training, and the rest of us expect some dividends from these binges.

October ends for us on a high festal note, as the Feast of Christ the King is the titular festival of our little basement chapel at school. We decorate with flowers, put votive lights on every window sill, have torches at Mass, and sing with very special joy and thanksgiving for the many special blessings which the beginning of each year brings to us.

The Order Of The Holy Cross

West Park Notes

The Fr. Superior attended a meeting of the American Council on the Religious Life in New York City on the 1st, celebrated the mass at the Dedication Day ceremonies at St. Helena's the 2nd, and attended the conference of novice mistresses and masters at the same place on the 3rd. He gave an address at Trinity Church, Buckingham, Penn. on the 9th. He was with the New York Diocese clergy at West Point the 24-26th and went to Manhattan for the American Church Union meeting the next day.

Bishop Campbell gave retreats and sermons in and near Ashville, N.C. in the earlier part of the month. He was taken ill while visiting St. Andrew's and since that time his appointments, aside from confirmations, have been filled by other members of O.H.C.

Fr. Taylor attended the conference of the masters and mistresses of novices before leaving for the General Convention and visits to his old missions and friends in the South. During all of this month the Assistant Novice Master substituted.

Fr. Hawkins supplied at St. George's, Newburgh, went to Kingston and Albany to hear confessions, gave a Quiet Day and weekend Retreat at the Convent of St. John the Baptist, Mendham, N. J., and two retreats at the House of the Redeemer.

Fr. Baldwin ended his Children's Mission at St. Thomas', New Haven on the 3rd, and conducted Missions at Fergus, Ontario 4-12th and at Radnor, Penna., 18-26th.

Fr. Bessom supplied at St. George's, Newburgh on the 12th and took care of the large novitiate while *Fr. Taylor* was away.

November duties carry us around the compass.

The Father Superior leaves on the 6th for Santa Barbara for about four weeks. After the visitation there, he will preach at Phoenix and see St. Andrew's School as he returns.

Bishop Campbell is due to preach at St. Katherine's, Baltimore on the 30th.

Fr. Hawkins has a retreat at the House of the Redeemer the first weekend of this month. He goes to Milwaukee for a sermon at All Saints' Cathedral on the 16th and will meet the Oblates of Mount Calvary at Racine the next day for a conference, substituting for *Bishop Campbell*. He will meet Oblates of the metropolitan district on the 24th at the Church of St. Edward the Martyr, in New York.

Fr. Bessom has a School of Prayer at Trinity Church, Martinsburg, West Virginia 9-12th and business at Howard University, Washington, D. C. He will give a Quiet Day at St. Martha's in the Bronx on the 15th and a Clergy Retreat at St. Martin's House, Bernardsville, N. J., the 17-20th.

Fr. Terry conducts a School of Prayer at St. Paul's, Washington, D. C., 1-3rd, returns for the Trinity College Mission in Toronto, will visit theological colleges in Canada and end with a School of Prayer at St. Mary's, Hamilton near the end of the month.

Br. Michael gives an address at the Church of the Atonement, Brooklyn on the 23rd.

Br. Paul goes to St. Matthew's, Woodhaven, Long Island for a talk on the 23rd.



An Ordo of Worship and Intercession Nov. -- Dec. -- 1958

- 16 24th Sunday after Trinity Double G gl col 2) St Edmond Rich BC cr pref of Trinity—for the *American Church Union*
 - 17 St Hugh of Lincoln BC Double W gi col 2) St Gertrude V—for the *Church of England*
 - 18 *Tuesday* G Mass of Trinity xxiv—for the *sick, needy, and suffering*
 - 19 St Elizabeth of Hungary W Double W gl—for all *corporal works of mercy*
 - 20 *St Edmund* KM Simple R gl—for all *victims of injustice*
 - 21 Presentation of BVM Gr Double W gl col 2) St Columban Ab cr pref BVM—for the *Community of Saint Mary*
 - 22 St Cecelia VM Double R gl—for *musicians of the Church*
 - 23 Sunday Next Before Advent Double G gl col 2) St Clement BM cr pref of Trinity—for all *Bishops of the Church*
 - 24 St John of the Cross CD Double W gl cr—for the *increase of the contemplative life*
 - 25 St Katharine of Alexandria VM Double R gl—for the *Order of the Holy Cross*
 - 26 St Sylvester Ab Double W gl—for the *Oblates of Mount Calvary*
 - 27 *Thursday* G Mass of Sunday at Masses of Thanksgiving Day W gl cr—for a *true spirit of Thankfulness to God*
 - 28 *Friday* G Mass of Sunday—for the *Priests Associate*
 - 29 *Of St Mary* Simple W gl pref BVM (Veneration)—for the *Seminarists Associate*
 - 30 1st Sunday in Advent Double I CI V cr pref of Trinity—for *conversions to the Catholic Faith*
- December 1 St Andrew Apostle Double II CI R gl col 2) Advent i cr pref of Apostles—for *Saint Andrew's School*
- 2 *Tuesday* V Mass of Advent i on ferias in Advent Gradual without Alleluia—for the *Order of Saint Helena*
 - 3 St Francis Xavier C Double W gl col 2) Advent i—for all *missions to the heathen*
 - 4 *Thursday* V Mass of Advent i—for the *Confraternity of the Christian Life*
 - 5 *Friday* V Mass of Advent i col 2) St Sabas Ab—for the *Confraternity of the Love of God*
 - 6 St Nicholas BC Double W gl col 2) Advent i—for the *Order of Saint Anne*
 - 7 2nd Sunday in Advent Double I CI V col 2) Advent i cr pref of Trinity—for *more widespread devotional reading of the Scriptures*
 - 8 Conception BVM Double II CI W gl col 2) Advent i cr pref BVM—for *greater devotion to the Blessed Virgin Mary*
 - 9 *Tuesday* V Mass of Advent ii col 2) Advent i—for *Companions of the Order of the Holy Cross*
 - 10 *Wednesday* V as on December 9—for the *reunion of Christendom*
 - 11 *Thursday* V as on December 9—for *just peace*
 - 12 *Friday* V as on December 9—for *publications of the Order of the Holy Cross*
 - 13 St Lucy VM Double R gl col 2)—Advent i—for *chaplains in the armed forces*
 - 14 3d Sunday in Advent Double I CI V or Rose col 2) Advent i cr pref of Trinity—for all the *seminaries of the Church*
 - 15 *Monday* V Mass of Advent iii col 2) Advent i—for the *Holy Cross Liberian Mission*
 - 16 *Tuesday* V as on December 15—for all *missions, schools of prayer, and retreats*

Note on the days indicated in italics ordinary votive and requiem Masses may be said.

... Press Notes ...

I want to tell you about two publications which are not ours but I feel you will be interested in.

The first one: **EARLY DAYS** of the Order of St. Helena.

This is an eighty-three page booklet about the founding of the Order and its affiliation with the Order of The Holy Cross. I think I may say it is unique, as it is not a dry account of one person as to how the Order was started but a gathering together (informally) of letters from each member of The Order. I quote from the Introduction: "Nothing is more boring than a detailed account of one's busy-ness . . . When therefore, the Sisters asked me to 'write a history of the Order of St. Helena', I was baffled . . . Inspiration came, 'Let the Sisters do it themselves' . . . Each Sister was asked 'to send informal letters in which they would tell me as fully and freely as they liked their memories and impressions of O.S.H.' The booklet is just that and you will enjoy listening to them give their impressions. It's really worth while. It costs \$1.00 (postpaid) and the proceeds of sales are for the Sisters' Chapel Fund.

ORDER DIRECT FROM: The Convent of St. Helena, Route 4, Newburgh, New York.

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The second one is something quite different

St. George's Church, Schenectady, New York, has just made available on records, the great series of Mission Sermons that has been preached in many Churches throughout our country by Father Whittemore, O.H.C.

Recorded by Fr. Whittemore in the General Electric Studios in Schenectady, and reproduced by R.C.A. in New York, the album consists of six Mission Sermons and of six shorter prologues. The title: **THE FAITH TRIUMPHANT**.

The Records can be used not only for Missions in Parish Churches, but for Quiet Days, Retreats, Lenten Services, adjuncts for Confirmation Instruction, and to bring hope and strength to the sick. With each album is a booklet, in which Fr. Whittemore has written detailed instructions for the preparation and conduct of a mission, which should be of value to every Parish Priest.

The series, consisting of five Long Playing records, are being offered at cost, \$15.00 and may be secured by writing to

ST. GEORGE'S CHURCH, North Ferry St., Schenectady 5, N. Y.

* * *

Three recent publications are "going over big" and we are happy about it. "That Word Catholic," and "Your bounden Duty"—copies by the dozen and hundred lots leave this office many times during the week. And Fr. Baldwin's book, "God Came Down," well, here is a comment from one store: "Send more God Came Down. My customers are eating this up." And this has necessitated going into the Second Edition! It is on order and we are hoping that we will have sufficient copies to handle the trade until the new edition reaches us.

I should have said **FOUR** publications at the beginning of this paragraph, as "Thinking of Rome? Think twice" sold out our supply in about two weeks. We have another supply, if you are interested.

* * *

A Manager has always to bring up something disagreeable once in a while. It is the same old story over again—please pay your Invoices as soon as possible, and look on your desk and see if you have one of those "long over due" ones hanging around. No fooling, we need the cash to help buy the new works and second editions of others.